The John Hus Monument in Prague

ST. LOUIS, MISSOURI *October 7, 1947* VOLUME LXVI - No. 20

Seventh-Day Adventists claim to have invested more than $200,000,000 in foreign missions in the last seventy-five years. The denomination carries on its mission work in more than 800 languages and dialects, and prints its literature in 185 languages.

Addressing the annual Home Missions Conference of the Presbyterian Church in the United States (Southern), the Rev. Dr. James L. Fowle, a member of the denomination's Executive Committee on Home Missions, stressed the need for home mission work. As evidence he quoted the fact that in the State of Texas alone there are 3,500,000 people without church connections.

The last will of a sainted Christian in Illinois bequeathed $3,000 to the Ev. Lutheran Synod of Missouri, Ohio, and Other States, a Missouri corporation, for Foreign Missions. Since the State of Illinois collects a ten-per-cent inheritance tax on all money devised to religious organizations incorporated in other States, the actual amount which Synod received was $2,700. Had the will been drawn in favor of the Northern Illinois District of the Ev. Lutheran Synod of Missouri, Ohio, and Other States, an Illinois corporation, the District Treasurer could have remitted the full amount of $3,000 to Synod's treasury.

Twelve of the thirteen Missouri Synod churches in Houston, Tex., have Christian day schools, taught by thirty-six teachers (fifteen male and twenty-one female). They reopened in September with a total enrollment of 1,210 pupils, an increase of 170 over the previous year. This year's enrollment according to congregations is: Trinity, 236; Immanuel, 215; Our Savior, 76; St. John's, 80; Messiah, 75; St. Paul's, 110; St. Matthew, 68; Bethany, 168; Christ, 118; Bethlehem, 17; San Pedro (Spanish), 20; Holy Cross (Negro), 27. Largest increases over last year were shown by Christ, 28; St. Paul, 40; Bethany, 36; and Our Savior, 46.

The Rev. P. F. Goltermann, pastor of Concordia Lutheran Church, Hammond, Ind., had the rare experience of baptizing triplets in his Sunday morning service on July 27. The children, Charles William III, Claude Richard, and Carl Donald, are the sons of Mr. and Mrs. Charles W. Bartell.

Among the thirty-five children in the Kindergarten and First Grade of Our Savior Lutheran Church, Houston, Tex., the Rev. Walter H. Huber, pastor, only eight are from Lutheran homes. On Monday, Sept. 15, two pupils were absent. Their excuse on the following day was: "We had to go to the synagog for Rosh Hashana services."

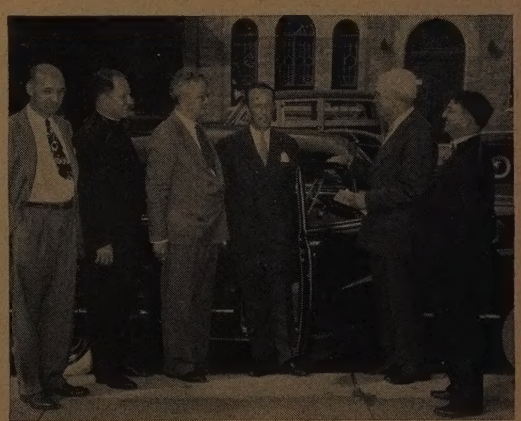
Vacation Bible School in Far-off Saskatchewan

The plans for relocating the U. L. C. A.'s Chicago Seminary on the campus of the University of Chicago have been abandoned, since due to certain circumstances the university found itself unable to make available suitable quarters for occupancy by the theological school.

The Lutheran Laymen's League Presents President of Synod with a New Car. On Thursday, Sept. 11, at Detroit, Mr. A. Wilson, president of the Lutheran Laymen's League, on behalf of that organization, presented Dr. J. W. Behnken, President of Synod, with a new automobile, a Buick Roadmaster. The presentation took place at Epiphany Church. In connection with handing over the title and keys of the new car to the President, Mr. Wilson said: "The members of the L. L. L. thought it would be a good idea for the President of Synod to receive this car from them as a token of appreciation of his excellent leadership in the Church and also as a symbol of the fine spirit of co-operation that exists between the L. L. L. and Synod." The Staff of the LUTHERAN WITNESS joins in congratulating the President on this fine gift and wishes him God's richest blessing in the enjoyment of its use.

The American Lutheran Church entered the Mexican mission field this summer by stationing the Rev. David Orea Luna in Mexico City. Since our own Synod maintains a mission in the northern part of the city, Pastor Luna has rented a home in the southern section, where he intends to begin Lutheran services.

The Vacation Bible School of Immanuel Ev. Lutheran Church, Landestreu, Saskatchewan, Canada, enrolled nearly 100 per cent of the children of the congregation in its classes July 14 to August 1, in spite of the fact that during these weeks the youngsters' help on the farms was most desirable. Each morning the forty-five pupils came on large farm wagons, one-horse buggies, Shetland ponies, bicycles, and on foot, some from homes eight or nine miles away. Sessions ran from ten in the morning to three in the afternoon, with an hour's intermission at noon. The Vacation Bible School supplements the Saturday School, which is an established institution in the congregation. The pastor, the Rev. Edgar F. Schroeder, center in last row, was the teacher. G. V. S.



Dr. Behnken Receives Gift of New Car

Left to right: Mr. Wm. Fenske, member of the Board of Governors of the L. L. L.; the Rev. E. H. Buchheimer; the Rev. F. A. Hertwig, Vice-President of Synod; Mr. Alfred Wilson, president of the L. L. L.; Dr. J. W. Behnken; and the Rev. E. T. Bernthal

PHOTO BY F. RAZEK

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THE LUTHERAN Witness

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Editorial

"With Eternity in View"

As the church year draws to its close, the messages of the appointed lessons are directed toward the final consummation and are intended to "teach us henceforth how to live with eternity in view." The Epistle for the Twentieth Sunday after Trinity therefore cautions us "to walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." The Gospel, the Parable of the Marriage Supper, shows us how the King deals with the "fools" and the "wise." The Introit reminds us that in His dealings with men our God "is righteous in all His works which He doeth" and at the same time adds the plea: "Deal with us according to the multitude of Thy mercies," and the Collect brings the prayer:

Grant, we beseech Thee, merciful Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sin and serve Thee with a quiet mind; through Jesus Christ, Thy Son, our Lord. Amen.

W. G. P.

The Joy of Work

In just about all of our congregations, schools, Sunday schools, and societies there have been rally days, days which call us all to the work in the vineyard of the Lord. To the true Christian this call means an urgent invitation to participate in the cheer and joy of activity in the most important work on this earth. True, the flesh in us, the old sinful nature, does not rejoice in this service. It would rather "run with the world to the same excess of riot," 1 Pet. 4:4. But wherever there is a spark of faith in the soul of man, there is a cheerful response to the invitation to join in the rally of fellow Christians. God forbid that one should say: There is nothing for me to do. God in His love and mercy has some work for you to do, work to which He Himself calls you, labor which you will learn to love more and more, work, though it be imperfect, which God will richly reward. Remember, He has said: "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you: He shall in no wise lose his reward," Matt. 10:42.

The history of the Christian Church tells of very humble people who nevertheless were privileged to perform valuable service for God and His beloved Church. Ruth was of very humble origin, a poor widow who gathered the grain which wealthy people had left in the field. But God called her to valuable service and rewarded her by having her become the ancestress of the Savior of the world, the King of Kings. The little slave girl who served in the household of Naaman the Syrian, through her faithful service and testimony saved not only the life of her master, but saved his soul. The prophet Samuel was of humble origin, but he loved God's Word and fearlessly spoke the truth, wherefore God used him for very important work and rewarded him very richly.

We could fill this entire column with names of those who served the Lord in humble station and under God accomplished momentous and far-reaching results. Read the lives of those simple people of whom Dr. Fuerbringer writes in his two books: *Eighty Eventful Years* and *Persons and Events;* note the humble station of some of those people, and then consider the work which they were privileged to perform for God and for the Church. We will mention only one woman, that is, Mrs. F. W. Barthel, who together with her husband in Dresden encouraged the young students of theology in their godly life and in their endeavors to serve God. Any Christian who reads what Dr. Walther said of her in her funeral address will certainly breathe a prayer that God may use our laity for His glory and the upbuilding of His kingdom on earth.

If you do not know in what capacity you may be of service, consult your pastor; he may find a place for your gifts and for your abilities, and remember, you shall by no means lose your reward.

S.

Remembering John Hus

If the story of mankind's struggle for civil and religious freedom had to be told in a single column, like this of the LUTHERAN WITNESS, the name of John Hus would have to occur in the story. John Hus lived more than 500 years ago in Bohemia, now Czechoslovakia. A disciple of the British Wycliffe, he recognized clearly the need of purging the Church of religious error and moral corruption. In this effort, particularly in protesting against the shameless selling of indulgences, he ran afoul of the Pope, and the great church ban with all its curses was pronounced upon him in 1412. Cited before the Council of Constance, he was cast into a filthy prison despite the guarantee of personal safety granted him by Emperor Sigismund (whose name, like those of Judas and Nero, has been a stench in the world's nostrils ever since). They tried in vain to bully John Hus into recanting and condemned him to be burned alive at the stake. So it happened May 30, 1416, at Constance. This man was one of the great forerunners of the Reformation. "In John Hus the Holy Ghost was very powerful," said Luther. All this half millennium he has been the great national hero of Slovakia. You find his picture in thousands of Bohemian-American homes. And in one of the public squares of the

city of Prague a monument has been erected which world travelers pronounce one of the greatest achievements of modern sculpture. A notable photograph of this monument is shown in our frontispiece, the huge ecclesiastical structure in the background typifying the power of the Church which Hus defied.

In this and the following issue of the LUTHERAN WITNESS we offer an article by President Daniel of the Slovak Lutheran Church describing impressions of his visit to the Lutherans of Slovakia. G.

Department of Public Relations

Among the new projects submitted to the Chicago Convention for action few apparently have been the subject of so much expectancy as the proposal establishing a Department of Public Relations. A number of memorials had been submitted asking for the establishment of such an agency. The plea came from the synodical Press Committee, from the Board for Parish Education, from the Southern District, and from the Board of Directors. The Floor Committee reported the following set of resolutions for the *establishment of a Department of Public Relations,* which was unanimously adopted:

1. That Synod proceed at once to establish a Department of Public Relations for the purpose of:

a. Correlating the work of our District Press Committees and otherwise providing for the dissemination of news through press and radio.

b. Presenting the Lutheran viewpoint on issues of the day.

c. Answering attacks against our Lutheran Church.

d. Keeping abreast of legislative developments with a view to preserving our constitutional guarantees of the separation of Church and State, and maintaining contacts with the State Department in the interest of Synod's missionary and educational program.

2. That the Department be administered by a Board of seven members: 3 pastors, 3 laymen, 1 member of the faculty of our Teachers Colleges, to be appointed triennially by the Board of Directors in consultation with the *Praesidium,* with whom they shall maintain close contact.

3. That the Board of Public Relations shall be instructed and empowered to appoint, subject to the approval of the Board of Directors, a full-time Executive Secretary, who shall be the Director of Public Relations for Synod and who may be released from office by the Board for Public Relations, with the consent of the Board of Directors.

4. That the Board for Public Relations shall be instructed and empowered to maintain an office for its Executive Secretary in one of the nation's principal cities, which shall be determined by the Department in consultation with the Board of Directors.

5. That the Fiscal Conference shall be instructed and empowered to allocate ample funds for the establishment of a Department of Public Relations which will compare favorably with those of other leading church bodies.

6. That the work of the existing Synodical Press Committee be subsidized until the Department of Public Relations takes over its present functions.

It will be noted that while the memorials suggested either New York or Washington, D. C., for the central office of this department, the resolution authorizes maintaining an office "in one of the nation's principal cities," the choice to be made by the department in consultation with Synod's Board of Directors. G.

Lutherans Analyzed

The analysis was made by Dr. Carl Lund-Quist, publicity man for the National Lutheran Council, in a paper read to the Lutheran Editors' Conference which met in Columbus, Ohio, September 10 and 11. Dr. Lund-Quist's subject was: "What Does the American Public Think of the Lutheran Church?" He submitted the following interpretation of American opinion regarding Lutherans:

1. To the average American the Lutheran Church is a foreign group. This applies not only to areas in which the Lutheran Church is represented mainly in German or Scandinavian settlements, but even where our Church has been at home since Colonial days. The public generally has us more closely identified with the Roman Church than with Protestants.

2. Americans generally are acquainted with the divisions which are keeping us apart. They know that Lutherans are a divided Church. Public opinion is impatient with divided Protestantism and all the more so with the picture of confused disunion which our Church represents. These divisions become apparent especially in the advertising of Lutheran church bodies by which the congregations are grouped according to synodical connection. Practically, our divided state leads to some difficulty in relation to Government and its departments, the question being: "What group wants what?"

3. We are conservative. The public knows that we do not, as a rule, participate in public events. We do not take part in community Thanksgiving services, etc. The terms "puritanical" and "legalistic" are applied to Lutherans generally, and they are also looked upon as isolated intellectually. Politically they will be found in the "reactionary" groups. The influence of our Church on the culture and art of America has been small, except in the field of church music. We have done little to affect the field of journalism or to change public opinion through the motion picture.

In reading this analysis it should be kept in mind that the various points itemized were not offered in the nature of criticism. It was not suggested, for instance, that Lutherans should unite in order to escape the criticism of the public or that we should become less conservative, participate in unionistic services and so on, in order to curry favor with the public. The findings of Dr. Lund-Quist are submitted as coming from a keen observer whose contacts are nation-wide. They might provide worth-while discussion in laymen's seminars and circuit meetings. G.

The Worst of All Waste

We have often been told that Americans are the most wasteful people on the earth. Even the Government had to warn the citizens against the reckless waste of victuals, clothing, and any number of other valuable materials. Again, the citizens through the press often call attention to the waste that is going on in the government of city, state, and nation. But it is not now our intention to dwell upon this. However saddening it is to see people and Government wasting that with which lives and souls could be salvaged, there is something more important to which we would call our readers' attention.

In our congregations there are men and women, boys and girls, who have natural gifts and also gifts of the Holy Spirit which are not being utilized for the building of God's kingdom. Every one of us should remember that although the pastor and teacher give all their time to the work of the Church, yet they are not the only ones whom God has called to labor in His vineyard. Every Christian, every

member of the congregation, is to work in the vineyard of the Lord. Now, it is true, most of us have important work in our own homes, mother and father who are rearing a family, the children who are growing up — they all have duties, first of all, at home, duties toward those of their own household. We are not to forget that. But even beyond that, there are many of these, younger and older, who could be of service in one way or the other in the Church. Many are even now at work in a number of ways for their congregation or for the church at large, in the ladies' aid, in the Sunday school, as deacons, trustees, on committees and boards — these Christians are serving cheerfully and efficiently.

But the question is: How about the many others who also have peculiar gifts, abilities, means? Are these gifts of God to His Church properly utilized? The Lord is asking those who are standing idle: "Why stand ye here all the day idle?" Someone should look for these precious gifts of God in the congregation and see that the proper employment is given them to work in the Lord's vineyard. Moses was told to have others help him. David had any number of men work for him. Paul, in his Letter to the Romans, gives a very catalog of those who assisted him. If everywhere in our Synod those whose duty it is would look for faithful helpers and put them to work, what a harvest could be reaped! He who did not wish to see even the fragments which remained from a meal to be wasted certainly does not wish this worst of all waste, the waste of the gifts of God bestowed upon His congregations. S.

"Our Sorrowful Mother"

Mary, "the Woman of Sorrows," becomes our Mother and draws all unto herself while standing at the foot of the Cross. . . . Since Mary is the Mother of the Redeemer, her intercession with Him is most powerful. As the Mother of Man, she has a mother's interest in each individual and her very God-given office makes it imperative that she can and will assist those who pray to her. . . .

No, this is not from some pre-Reformation popular prayer book, but from a little eight-page folder bearing the title *The Savior's Last Appeal* and distributed gratis by the Sanctuary of Our Sorrowful Mother in Portland, Oreg. The leaflet invites visitors to join the Confraternity of Our Lady of Sorrows by bringing seven distinct offerings, "the merit gained being in proportion to the effort made." By joining, one "gains innumerable indulgences and shares in the accumulated merits of the hundreds of Saints, Venerables, and Blesseds, and thousands of holy souls who have belonged to the Servite Order since its foundation in the year 1233."

Worship of Mary is nowhere taught in Scripture. It was unknown in the early Church. It crops up first toward the end of the fourth century as a heresy in Thrace and Arabia. From that obscure heresy, devotion to Mary has progressed to the decision of Pope Pius IX, who in 1854 decreed that it is necessary to salvation for a Christian to believe Mary to have been free from original sin even from the moment of her conception (dogma of the Immaculate Conception).

Every Bible student knows that Mary played a significant part in the life of the Savior. She was chosen by God to be the mother of the Christ. She became one of His disciples. She heard from His dying lips the assuring promise: "Behold thy mother."

But all this does not place Mary above her Son, does not mean that she intercedes before Him, does not mean that she hears prayer, does not mean that she was born without sin. She, too, addressed God as "my Savior" (Luke 1:47). She died and was buried and will be resurrected on the Last Day.

Thus worship of Mary is a form of crass idolatry. To substitute her for Jesus Christ as the mediator between God and man, as is done by millions of Roman Catholics throughout the world, is a most horrible perversion of Scriptural truth. It is paganism masquerading as Christianity.

P. M. B.

The Book Club Virus

Among the shortcuts to culture and substitutes for education which the commercial mind has been offering in recent years to the American public the so-called Book Club holds a certain pre-eminence. The technique on which these "clubs" operate is extremely simple. The promoters will invest, first of all, a few thousand dollars in magazine advertising, announcing the organization of a book club in which your first reward for entering your "membership" will be the receipt of some best seller absolutely free of charge. Then, for an annual fee, you will have the selection of a book at stated intervals, the offers being quoted so that the organizers of the book club cannot possibly lose. Next, the mails are used to distribute illustrated announcements of the book club, usually operating with a "front" of three or four noted literary men who perform the selection of the books. Sometimes these are called the "national editors" of the "club."

There is nothing inherently wrong or dishonest about such an arrangement, the system depending for its merits entirely on the quality of the books offered. And there's the rub. We have seen in Christian homes fiction of the most putrid type, and the explanation given shamefacedly was: "Yes, we got that from a book club; you see, you don't always know what you get until you read it."

We have seen young people browsing on stuff that was unfit to go through the mails, the very titles an offense to Christian sentiment. The parents had taken out a "membership" in a "book club."

The other day we received from the "National Headquarters" of one of these clubs a circular describing the current offerings. We quote from the descriptive announcements: Here is a novel which tells "the daring story of a woman caught in the toils of unruly desire, struggling to find happiness outside the fold of conventional marriage." Then there is the doctor with two women in his life, and one of these "refused to marry him but was willing to be his adored mistress." The third describes the life of a gambler who "claimed the love of three women." The fourth offering tells what happened when a doctor falls in love with "one of his most devoted patients, the wife of his best friend."

At best a subscriber to one of these book club arrangements is buying a cat in a poke. At worst, he is engaging himself to give space on his livingroom table to the producers of unclassified literary filth.

We take this occasion to direct the attention of those who would know what is being printed today, what is bad, what is tolerable, what is good — to the book review columns of *The Cresset*, published by the Walther League, 875 North Dearborn St., Chicago. The contributors to this department regard everything grist that comes to their mill, and a reading of these columns is a cross section of contempopary literature — fiction, travel, science, religion, and public affairs. The subscription price, which is $2.50 per year, will save you many a dollar a year otherwise misspent on books of deceptive titles or dumped into your home through a contract which leaves you without choice regarding the books offered for your reading. G.

The Lutheran Church in Czechoslovakia

By ANDREW DANIEL, Detroit, Mich.

EDITORIAL NOTE. — Rev. Daniel is president of the Slovak Ev. Lutheran Church.

I

Czechoslovakia, situated in the heart of Europe, has long registered the precarious pulse beat of this unhappy continent. This little country of ancient tradition knows well the crunching sound of enemy troops'

John Hus

tramping through its peace-loving towns and villages. Not only the present, but also many previous generations knew the bitterness of having enemy armies encamped on their soil, pillaging and destroying what had been produced on the pitifully small strips of land by dogged perseverance and sweaty laboring. Although the inhabitants of picturesque Czechoslovakia desire peace most passionately, the drums of war are a familiar sound to their ears, for, unfortunately, this land of tall pines, cool forests, and fertile lowlands is also the crossroads of European trade routes. In peaceful times this may have its advantages, but in time of war it is a serious handicap.

In this friendly country we find a people that has given definite evidence of ably overcoming even the most difficult and trying situations in its natural life. The Slovaks of Central Europe have indeed a most unusual and interesting history. In this article I wish to acquaint you with a particular group, small but staunch, of Slovak Lutherans in Czechoslovakia.

Even before the days of Luther's Reformation the preaching of the Gospel found fertile soil and ready acceptance in the hearts of these people. The teachings of Jan Hus, the Czech reformer, prepared the way for speedy acceptance of Luther's Reformation in Slovakia. Within two short weeks after Luther nailed his 95 Theses to the door of the Castle Church in Wittenberg, his pronouncements were a subject of lively discussion among the Slovaks.

But Luther's teachings became well known especially after the Disputation at Leipzig, about 1520. Many eager and consecrated students from Slovakia studied at Wittenberg in those early years of the Reformation. Already in 1546 the first synodical convention of Lutherans was held on Slovak soil, at which time the Augsburg Confession was accepted by the representative assembly. So rapid had been the spread of the Reformation that in a comparatively short time no Roman services were being held in some of Slovakia's counties. At one time 75—80 per cent of the Slovaks were members of the Lutheran Church.

The ensuing ruthlessly cruel Counter Reformation dealt a severe blow to the young and promising Lutheran Church. In 1600 and 1601 about 400 Lutheran churches were violently confiscated by the Romanists. Lutheran pastors were mercilessly persecuted and given the ultimatum of either (1) embracing Roman Catholicism, (2) resigning from the ministry, (3) going into exile. The pitiless persecution which followed slowly but surely sucked the lifeblood of the once flourishing Lutheran Church. Certainly it is due only to the undeserved grace of Almighty God that it was not completely wiped out by this inhuman and highly organized persecution. Now, after 400 years, the Lord still has His loyal remnant of believers in Slovakia. There God's Word and Luther's doctrine pure is adhered to and professed by some 400,000 Slovak Lutherans.

During the past two years many committees have been sent abroad to visit almost every country in war-torn Europe. Some of these committees visited Slovakia also. They offered and gave much-needed help to alleviate hunger and want of the unfortunate victims of war. Our Slovak Evangelical Lutheran Church here in America early recognized its duty and obligation to render aid and give assistance to these fellow Lutherans. Our forefathers, who had come to know and appreciate the blessings God had given them in these United States, had instilled the love of Christ in us, their children. This love moved our hearts and hands. Money came in generously. Thus food, clothing and shoes, vitamins and medicines, were purchased and dispatched to the bishops of the Lutheran Church in Slovakia for proper distribution.

Dr. Samuel S. Osusky
Lutheran Bishop
of Czechoslovakia

As others, so also this writer was anxious to know more about how our fellow Lutherans in Central Europe fared after the war and what the spiritual situation might be. This desire grew and took form upon receipt of an invitation for such a visit from the Lutheran bishop Dr. Samuel S. Osusky of Bratislava.

It was my good fortune to arrive in Slovakia in time to attend the convention of the Western District, which met in the capital city, Bratislava, in October, 1946. Then, in December, I was again privileged to attend the general convention of the Lutheran Church. At both meetings I was most heartily received and welcomed. I was also given an opportunity to address the assembled representatives. At these conventions and later on, as I traveled and stopped in numerous towns and villages, I talked to many of the prominent as well as common and humble citizens. Through personal contact, public and private, I was able to obtain a rather comprehensive picture of church life, of problems and difficulties confronting the future progress of church work.

A View of the Slovak Lutheran Theological Seminary in Bratislava

During the war the Lutheran Church had tremendous obstacles to overcome in carrying out its commission of preaching the Gospel. Its theological seminary was distressingly hampered in its task of educating young men for the holy ministry. As a result there is a great shortage of pastors for the many crying vacancies throughout the land. "The harvest truly is plenteous, but the laborers are few." By edict of the reigning pro-Nazi Roman Catholic government all Slovak Lutheran church publications were banned. This same government also arrogantly ordered the two Lutheran bishops to resign their positions. The bishops promptly refused to do so and had the unanimous support of the entire Lutheran Church. Many Lutheran clergymen were cruelly taken from their flocks and placed into concentration camps. Some of these servants of the Lord never returned to their charges, for they either died of starvation and torture, or their health was so impaired that they were unable to resume the work of their office. Since both bishops had refused to heed the order to resign, they were placed into concentration camps. Therefore it is not surprising that Bishop Osusky has recently been obliged to resign from his high office. The terrific load he had to carry during and after the war had taxed his strength and health to the breaking point. In like manner the usefulness and span of activity of many of the clergy will be sharply curtailed as a result of the great stress under which they were forced to labor during the past trying war years. Thanks be to God, neither threats nor persecutions were able to break the valiant spirit of either the Lutheran clergy or the laity.

Panama: Western Crossroads of the World

By ALVIN E. WAGNER, Panama

Servicemen and civilians who have enjoyed a tour of duty in the Panama Canal Zone will recognize the hill in the accompanying picture. Ancon Hill guards the Pacific entrance of the Canal and shelters the Headquarters of the United States Army's Caribbean Command. The boulevard in the foreground is Balboa Road, main artery of the Zone community of Balboa and a link in the unfinished Inter-American Highway. Soon the old frame structures, crumbling monuments of the disastrous French construction days, will be dismantled, and in their stead will rise the Evangelical Lutheran Church of the Redeemer — the fulfillment of a dream conceived in faith by a small group of

Site of Future Lutheran House of Worship
Ancon Hill, Balboa, Panama

Lutherans who met with Chaplain John F. Daniels in the shadow of Quarry Heights one Sunday afternoon in the war year of 1942.

More than four hundred years ago, Sir Walter Raleigh advised Her Majesty Queen Elizabeth: "By seizing the Isthmus of Panama, you will wrest the keys of the world from Spain." Even without a canal he recognized the strategic importance of the narrow neck of land that bridges the American continents. Nor could our loyal Lutherans fail to see its present importance to their Church and its divine mission of soul-keeping and soul-winning.

Brought to the Canal Zone by the exigencies of war, they saw that in Panama with its small area of 28,755 square miles — and most of it uninhabitable jungle — were massed together almost one million people of heterogenous origin. In the Zone itself they visited different civilian communities, housing more than 25,000 Americans and more than 50,000 colored West Indians. Flanking the Canal for military protection, they noticed large Army and Navy forts, vast villages of barracks and homes for soldiers, sailors, and their families, a complement of many thousands even in times of peace. At the piers in the harbors they looked upon ships of every flag and talked to seamen bound for all parts of the globe. At the airport they met pilots, merchants, emissaries, stopping at the Zone en route to all the centers of Central and South America. Stepping out of the Zone into the Republic of Panama — a simple matter of crossing the street — they rubbed shoulders with as mixed a populace as can be found anywhere — Spanish whites, mestizos (mixed Spanish and Indian), Jamaicans, Barbadians, Salvadoreans, Nicaraguans, Orientals, turbaned Hindus, Chinese, Jews, Europeans of all nations as well as Americans.

"Truly," they said, "this is the crossroads of the world. And here, at 'the bridge of the Western Hemisphere,' 'the Key of the Caribbean,' 'the jugular vein of interoceanic commerce,' where all cultures and classes are mingling in close proximity, our Lutheran Church with its all-powerful message of free and universal grace, the only dynamic of Christian life, is not at work? Why, it should have been here long ago!"

Indeed, already in 1531, Emperor Charles V, the very same ruler to whom Dr. Martin Luther testified at the Diet of Worms, had his eye on the Isthmus of Panama. Christopher Columbus had established a colony on it. Balboa had become its first governor. At the Emperor's command, not only a trail was cut through the jungle valleys, but also a survey for an artificial waterway across the Isthmus was completed, suggesting about the same route the canal of today follows. Franciscan monks, however, deterred the Emperor from this venture by telling him that to unite the oceans, which God had separated, would be inviting His wrath, quoting, or rather misquoting, the Scripture "What God hath joined together, let not man put asunder."

That was more than four hundred and fifty years ago. When, in 1913, the Panama Canal was opened by the Americans, it proved to be a unifying rather than divisive factor. Through its channel converge the world's great trade routes. Along its banks are living and working many races in considerable harmony. To its harbor cities both on the Atlantic and the Pacific side are welcomed people of all nations. Under the flag of freedom our Lutheran Church has an open door to a part of Latin America which it can no longer ignore.

Not many miles to the east of the site where the Lutheran church and service center will be erected is the mountaintop from which that intrepid and reckless soldier of fortune Vasco Nunez de Balboa first saw the waters of the Pacific. Somewhere in this vicinity he waded into the water and with drawn sword took possession for the King of Spain "of all that sea as far as the Arctic and Antarctic Poles, now and for all time while the

Midweek Bible School
Bible Truth Church, Panama City

world lasts, till the Day of Judgment." As a reward for his discovery, he was made first governor of the area. But five years later, his envious successor condemned him to death as a traitor. The scaffold was erected somewhere along Panama Bay; and when the proclamation was made charging him with being a usurper of territories of the Crown, he exclaimed with indignation: "It is a lie! It is a lie! No such crime ever entered my mind. I have served the King with loyalty — and with no thought except to enlarge his dominions."

Since November of 1945 the Armed Services Commission of our Church has provided the congregation with pastoral care by sending a service pastor and establishing a service center. Though the only available quarters for congregational services and center activities have been an old termite-eaten building, its work has steadily increased. One hundred and seventy people crowded into its small meeting room for its Easter Festival service. On Pentecost it witnessed its first children's confirmation! Its Sunday school and Bible class has an enrollment of 65. For the last year it has maintained a preaching station on the Atlantic side of the Isthmus in the twin cities of Cristobal-Colon. Since Christmas it has been sponsoring a midweek Bible school for colored children in one of the poorer areas of Panama City.

Noticing the progress and zeal, a gov-

Group of Servicemen in Balboa, Panama
Picture taken at the Lutheran service center

ernment official of the Zone recently said: "It appears the Lutherans have come to stay, and we can no longer ignore their request for a favorable church site." The governor concurred, and joy reigns supreme within the congregation.

The site is a beautiful and strategic one. It is opposite the Scottish Rite Temple and the Roman Catholic Church. It lies in the very heart of Balboa, the hub of all activity in the Zone. It is easily accessible to all military personnel as well as civilians and transients. And when recently official word was received that the Armed Services Commission, together with the Board of Home Missions in North America would, with the help of mission lovers in the States, underwrite its project with additional funds to erect upon this challenging site a dignified house of worship and a permanent service center — an inspiring witness of true Lutheranism on the "Bridge of the World" — the congregation sang a special *Te Deum*.

A Thousand Stations —

The Lutheran Hour's Fifteenth Season

By E. R. BERTERMANN, St. Louis, Mo.

Sunday, Sept. 28, was a red-letter day in Lutheran Hour history.

Sept. 28, first of all, marked the beginning of the fifteenth Lutheran Hour season. Since the entire radio industry has just celebrated its twenty-fifth anniversary, our Church's radio mission is the oldest program of its kind on the air today.

This day, too, marked the return to the air of Doctor Walter A. Maier, regular Lutheran Hour speaker. During the summer, the messages have been delivered by a series of guest speakers.

Sept. 28, finally, was signalized by the fact that on that date our Church's radio mission was privileged to begin broadcasting over 1,000 outlets throughout the world. What a mighty blessing that our denomination, by no means the largest in the United States, a conservative and fundamental body, is privileged to use the miracle of the radio to bring to men and women everywhere the Gospel of the grace of God in Christ Jesus! These thousand stations are located in the United States, Canada, and the following territories and foreign countries: Alaska, Angola, Argentina, Australia, Austria, Bermuda, Bolivia, Brazil, British Guiana, British West Indies, Chile, China, Colombia, Costa Rica, Cuba, the Dominican Republic, Dutch Guiana, Ecuador, El Salvador, Fiji Islands, France, Guatemala, Haiti, Hawaii, Honduras, Luxembourg, Mexico, Monaco, Mozambique, Nicaragua, Panama, Paraguay, Peru, Philippine Islands, Portuguese China, Puerto Rico, Spanish Morocco, Tangiers, Tasmania, Uruguay, Venezuela.

At present, broadcasting is conducted in English, Spanish, Portuguese, French, Arabic, and Afrikaans. Additional programs in other tongues are projected.

Among the highlights of the fifteenth Lutheran Hour season, the 1947—1948 broadcast, are the following features:

1. Expansion in Europe. At present the Lutheran Hour is heard over five stations in Europe: Radio Normandie, Radio Luxembourg, Radio Monte Carlo, Innsbruck and Dornbirn, Austria.

2. Expansion in the Far East. Our work in the Far East has begun, with programs conducted at present over stations in Shanghai, Kunming, Chungking, Peiping, and Canton.

3. International shortwave programing. In order to gain experience with the principles, policies, and problems of international shortwave programing, the Lutheran Hour is beginning to broadcast for a total of ten hours over the international shortwave transmitters KXM and KBE, located in Manila, the Philippine Islands. The first period over KXM is beamed to Japan, China, Russia, the Dutch East Indies, Australia, and New Zealand. The second period over KBE is directed at French Indo-China, Burma, the Malay States, Tibet, India, Afghanistan, Persia, Arabia, and North West Africa. The experience gained in broadcasting over these stations will later be valuable in the erection of our own transmitters.

The cost of the Lutheran Hour demands $25,000 a week or $1,300,000 per year.

For the glory of God, for the preaching of the Savior's Gospel, for the extension of His kingdom, we ask that you continue to stand by Bringing Christ to the Nations with your fervent prayers, your personal interest, and your consecrated gifts!

National Lutheran Radio Week

October 26—November 1

At the time when frequencies for broadcasting were assigned, very few religious bodies had the foresight to apply for a frequency. Even among those who did obtain permission to operate a radio station many permitted their opportunity to lapse. Thus there are very few radio stations dedicated chiefly to religious broadcasting and only three full-time Lutheran stations.

This certainly is not as it should be. In a land where churches are among the most beautiful architectural achievements, where over half of the people profess Christianity and church connections, surely a large portion of the time given to radio broadcasting should be dedicated to the discussion of the Savior and His Word.

National Lutheran Radio Week should challenge us to use every available station at least once for the proclamation of the Gospel. You will want to spread the Gospel in your territory. Make arrangements now to broadcast a program during the week of October 26 to November 1. It is necessary to make arrangements early, since many stations have crowded schedules. So plan now to do your part to use one of the greatest means of communication in the service of your Master.

REV. H. H. HOHENSTEIN
Director of Radio Station KFUO

Birds of Passage

Fly onward, then! God speed your journey
To climes where winter's chilling blast
Cannot discomfort you. Fly onward!
Farewell! Farewell! Fear not the vast
Unknown that lies beneath. Your Maker
Gave you, for chart, the wooded fringe
Of flowing stream. He gave, for landmark,
A cypress swamp, the golden tinge
Of flaming sunset, touching lightly
Each mossy bough and tangled vine.
For table He has set a rice field
Near by, where you may rest and dine.

As you fly onward, birds of passage,
A thousand thoughts well up within
My soul. Our time is in God's keeping.
Today and yesterday have been
His gifts to you and me. The coming
Tomorrow still is His, to give
Or to withhold at His good pleasure.
This know: In Him all creatures live
And have their being. This know also:
He is a God of boundless love —
A love as boundless as the skyways
You now are roaming there above.

St. Louis JOHN M. RUNGE

The Oslo Conference of Christian Youth

(EDITORIAL NOTE. — The following letter from the Rev. Donald Deffner, student pastor at the University of California in Berkeley, contains information of value in view of the questions which have been asked regarding the conference of Christian Youth which met in Oslo, Norway, July 22—31.)

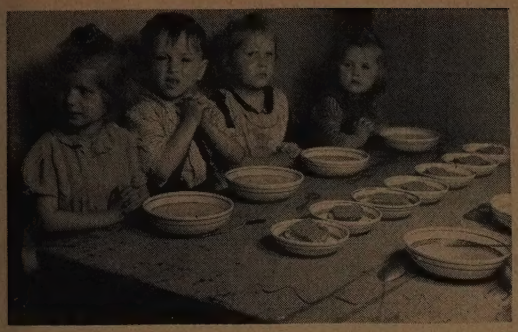
Tomorrow morning our boat docks in New York, and since this voyage is nearly over, I thought I'd write you a few impressions gathered from the large group on board who attended the Oslo Conference.

On many issues and problems this summer I have heard completely contradictory reports on conditions or events involved. So this is merely a general statement of impressions gathered in a short period of time:

"Three weeks ago in Oslo, Norway, the Second World Conference of Christian Youth was concluded. For the first time since 1939 selected young leaders of church, student, Y. M. C. A., and Y. W. C. A. organizations of 60 countries worshiped together, studied each other's problems, and planned for the future. 1,200 youths attended from all over the world." (Excerpt from a B. B. C. broadcast.)

The enclosed article, published in our ship's paper, alludes * to the shock experienced by the American delegation during the first several days of the conference, upon the deep realization of the doctrinal cleavages in the Christian world at large. One young preacher on board said it was due to the meeting of the American group, *not* well grounded in Scripture and used to "union!" — echoing conferences ending with an emotional climax, coming face to face with the other Christian groups of Europe, etc., which are far more deeply

* "If any of the delegates came with ideas of large-scale action, they were quickly disappointed. Differences between American styles and Indian saris added glamor to the gathering, but they also mirrored comparable differences of thought. . . . Delegates from twenty countries found out how vast were their differences. . . . For some, Oslo was a discovery of the Bible as a place where God finds His way into each individual life. . . . The barriers lying today between for members of different churches."



Four of the 14,000 in Our Child Feeding Program

grounded in Scripture and have a stronger heritage of religious culture and tradition in their particular church body.

Beyond this point (the admission of sharply recognized differences) the individual opinions begin to differ. The American delegation presented a careful cross-cut of American youth evenly mixing age, race, denomination, student and non-student, and lay and clerical status. Many of the young ministers in this delegation, most of whom are liberal, are very optimistic about the outcome and the success of Oslo. They felt a strong "oneness of spirit" toward the end of the conference, etc. Others, like Constance White, who wrote the article quoted, who has spent a year in Europe, and whose opinion I value more highly, feels a far deeper value in that Oslo made all strongly aware of the specific doctrinal differences and turned some to a deeper study of the Bible and their own religious (denominational) heritage, of course leaving union far out of the picture. There was no "unity" at all, then, except the "unity of spirit" felt by the conference as a whole.

Was Oslo a success? In the sense just mentioned it was.

Constance White attended the Ecumenical Institute in Geneva six months and was afterward a publicity agent for the Reconstruction Department of the World Council. (She was not an official delegate at Oslo.)

A complete report of the Oslo Conference can be obtained (for a dollar or so) from this address:

American Committee for the World Council of Churches, 297 Fourth Avenue, New York 10, New York.

San Leandro, Calif. DONALD DEFFNER

14,000 Children Receive Lutheran Meal

The children of Thuringia and Brandenburg, Germany, really had something to shout about when the Lutheran Child Feeding Program was begun in various sectors of those regions.

14,000 children make a long line of expectant youngsters, each carrying a spoon and a cup, mug, or saucepan to the various distributing centers.

What such a meal means to these children can well be understood if one remembers that the daily ration in this sector of the Russian Zone of Occupation is between 1,000 and 1,500 calories a day, not nearly enough for health and growth. Actually, few families find their full ration in the neighborhood store, simply because they are not to be gotten. Meat or fats are very rare. A third to a half of the diet is made up of bread. And even that is scarce, since each person gets only about a loaf and a half a week. Children over three years receive no milk; at most a little skim milk whenever such is obtainable. Only a small quantity of butter is given to children below three.

Originally our food shipments to Thuringia and Brandenburg provided for a total of 10,000 children. But due to the urgent emergency, the respective communal authorities requested an increase in the number of children to be fed. In all, therefore, 14,000 children were chosen to benefit by the Child Feeding Program.

All of these 14,000 children were selected exclusively on the strength of medical statements, without consideration of age groups or confessional or political classification. Those children who are as yet not of school age, but in danger of TB infection are fed together with school groups that are classified as undernourished.

Few in America, the land of plenty, can realize the gratitude of parents and children for such a program.

In a land where an egg is unheard of and the crops produce little or no yield because fertilizer cannot be purchased since 1939, people are willing to do most anything to get food.

The Missouri Synod has contributed $322,000 (as of August 19, 1947) towards this Child Feeding Program. Originally this amount was to have been only a $166,000 project. But the willing hearts of our Christians soon brought forth the extra amounts, so that our original program has by now more than doubled itself.

E. W. G.

Lutheran Statistics for 1946

Lutheran churches of the United States and Canada reported a total membership of 5,672,662 persons in 1946, an increase of 150,966 members, or 2.5 per cent, over the previous year, according to the annual statistical summary compiled by the National Lutheran Council.

Confirmed membership increased by 63,464 persons to a grand total of 3,941,121, a gain of 1.6 per cent, as compared to the increase of 81,141 members, or 2.1 per cent, reported in 1945.

Distributed among the 16,241 local congregations, this would indicate an average accession of 3.9 adult members per church during the past year. Baptized membership rose at an average of 9.4 per congregation.

The Council's summary is based on statistics supplied by seventeen church bodies and by independent congregations, covering all Lutherans in America. Of the seventeen bodies, thirteen recorded gains in membership, two suffered losses, one had no change, and one did not report its latest figures. Response to questionnaires was the most complete in many years.

Again, as in 1945, the highest numerical increase was made by the Missouri Synod, with a gain of 47,541 baptized members, or 3.2 per cent. Among the major bodies, the Evangelical Lutheran Church[1] showed the greatest advance on a percentage basis, its 40,736 additions representing 6.1 per cent of the total membership of 700,474.

The United Lutheran Church, largest of the bodies, reported an increase of 29,465 members, or 1.6 per cent; the American Lutheran Church, 21,986, or 3.5 per cent; the Augustana Synod, 2,485, or .6 per cent; the Lutheran Free Church, 5,642, or 11.4 per cent, representing a two-year gain; the United Evangelical Lutheran Church[2], 1,802, or 4.5 per cent; the Danish Lutheran Church, 168, or .9 per cent; the Eielsen Synod, 10, or 7.2 per cent; the Finnish National Church, 607, or 8.9 per cent, a two-year gain; the Norwegian Church, 355, or 3.9 per cent; the Lutheran Brethren, 34, or 1.2 per cent, a two-year gain; and the Negro Missions, 1,161, or 9.6 per cent.

Losses were confined to two smaller groups. The Finnish Suomi Synod showed a decrease of 949 members to 29,732, or 3.1 per cent, and the Slovak Church a decrease of 77 members to 9,367, or .3 per cent.

1 Formerly Norwegian Lutheran Church. Editor

2 Danish. — Editor.

Children at Mealtime, St. John's Church, Planitz, Saxony. Left, in rear, the Rev. Aug. Stallmann

The Finnish Apostolic Church reported no change in membership, while figures for the Joint Synod of Wisconsin and the independent congregations were taken from last year's summary.

The number of ordained ministers dropped to 14,200, a decrease of 188 since 1945. Twelve of the bodies reported an aggregate increase of 92 ministers, but the Missouri Synod showed a loss of 267 [3] and the Lutheran Brethren of 13. Of the total of men ordained, 10,687, or 87 more than the previous year, were serving pastorates in 1946.

Eighty-three churches were started to raise the total congregations to 16,241, while the number of preaching stations increased from 961 to 972, a gain of eleven, as compared to a decrease of 94 in 1945.

During the year, 154 congregational schools were established, as compared to 819 in 1945, for a total of 24,283; staffs of the schools increased by 12,369 officers and teachers; and they gained 16,949 pupils, or an average of one pupil per local congregation for a total of 1,990,963.

A heavy program of postwar building activity was indicated by the valuation of church property, which was boosted by $44,912,718 to a high of $475,935,415, and by an increase in indebtedness of $8,935,166 to a total of $23,573,189.

From 1937 to 1945, the churches reduced their debts by thirty-five millions to a record low of $14,638,023, but the upward trend of 1946 is expected to continue for some time as the congregations seek to improve and expand their facilities to meet the demands of the postwar period.

The churches devoted $84,368,773 to local expenses and contributed $33,282,808 to church work at large for a total expenditure of $116,931,582 during 1946, an increase in giving of $12,684,791 over the previous year.

NATIONAL LUTHERAN COUNCIL
ERIK W. MODEAN, *Statistician*

[3] Should be a gain of 3. — Bureau of Statistics.

From a Pocket Notebook

Each of the three congregations which make up the Northeast Missouri Circuit of the Western District presented its pastor with a brand-new automobile during the past summer. . . . "A resolution of the Chicago Convention stresses Bible study — more Bible classes, junior, senior, and adult; more lay teachers of the Bible and more personal and joint study of the written Word. Our Church is known as the Bible Church. However, when only eight per cent of our communicant membership is enrolled in Bible classes, it cannot be said very well that we are a Bible-*studying* Church. And that is what we should be — a Bible-*studying* Church!" Eastern District Edition L. W. . . In Richmond, Va., Station WRNL conducted a Bible Quiz program for Sunday school children below the age of 16. Each Sunday two teams of three members competed. The team of Bethlehem Church (the Rev. O. A. Sauer) entered the contest and won six Sundays in a row. Because it appeared that they could not be defeated, they were awarded the cup. It has been inscribed and is now on exhibit in the church. . . . When Mr. Arthur W. Gross, secretary of Synod for vacation Bible schools, registered at the Chicago Convention, the young stenographer in charge made a spelling error, and so the designation "Perish Education" was exhibited under Mr. Gross' name on the little card on the badge. . . . In the Chicago area we have two fellow Lutherans holding important musical posts — Gerhard Schroth, director of music of the Rockefeller Memorial Chapel of the University of Chicago, and Theodore Lams, director of the Department of Church and Choral Music of Northwestern University. . . . The world is in such a state that it needs Christian preaching as never before, but we wonder how much can be contributed to the cause of a revival of religion by the sermon of Dr. William Long delivered in Boise, Idaho, on the subject "Giving the Pigs a Permanent Wave." . . . We have resolved to enter the field of Mohammedan missions, but the cult of Islam has these many years been doing mission work in America. In this connection we read that there is in existence even now a Mohammedan Mosque Association of America. More recently a former U. S. Marine, who has been converted to Mohammedanism has announced his purpose to spread the Moslem faith among Americans because "the rational teachings of Islam conform with the American way of life." . . . The *Danville* (Ill.) *Commercial* features Mrs. Dora Gooth Demmin of Trinity Church and president of the local Women's Missionary League. Mrs. Demmin is also president of the Business and Professional Women's Club of her city and of the Danville Toastmistress Club. She is active in many other community projects. . . . Our New Orleans laymen are paying $30 for a round trip to Birmingham for the Gulf District L. L. L. convention by Pullman and $42 by plane. The distance is 360 miles. . . . Pilgrim School of Santa Monica, Calif., publishes a well-printed bulletin. A recent issue quoted Luther M. Youngdahl, Governor of Minnesota: "It will little avail us to build up our economic resources if we do not at the same time strengthen our human resources. This can best be done through the intensification of Christian educational activities." . . . When Eddie Bracken, broadcasting on the Woody Herman Show from Detroit, disappointed with his orchestral accompaniment, blurted out: 'Where the hell is the music?" the Rev. L. K. Zank of Toledo wrote a lettter to the sponsor and also to the Columbia network objecting in no uncertain terms to the intrusion of profanity on the air. He insisted that "it is a violation of a privilege sacred to the American home when profane language is interpolated by those whom we invite to entertain us by radio." . . . St. Paul's of Cullman, Ala., has a parish paper which runs to eight pages single space, legal size, in its September issue. Pastor Graff's effort is surpassed by the *Immanuel Informer* of Toledo (the Rev. H. T. Rosenberg, editor), of which the same issue runs to ten pages, and the type is smaller. Both papers are mimeographed. . . . The *Charlotte*, N. C., *Observer* in its issue of Aug. 24 had a fine write-up of the Missouri Synod's Chicago meeting. . . . A promotional folder of St. Paul's Lutheran School, Sioux City, Iowa, the work of the principal, Mr. E. A. Marty, has among other original features a map of Sioux City showing the location of homes of 1946—1947 pupils. The school is taught by a force of four, the pastor (the Rev. A. H. Janke) as teacher of the confirmation class and as superintendent of the school very properly listed as a member of the faculty. . . . The make-up man on the *Lincoln* (Nebr.) *State Journal* of Aug. 21 had before him in type two stories, the one regarding an Adventists convention, the other regarding the pastors of the Missouri Synod meeting at Seward. The temperature was close to 110, and so the contributions of Dr. O. P. Kretzmann, Pres. H. Moeller of Concordia, and Prof. A. O. Fuerbringer appeared under a Seventh Day Adventist headline, with Dr. C. H. Becker of Seward closing the meeting with a devotional. . . . And how did we get that picture of Dr. Heylandt's rocket car shown on page 314? Well, we filed it in 1930 just where it should be filed. . . . Writing for three local papers in Houston, Tex., a Mr. L. O. Kasper of Giddings contributed an article on the late Rev. Geyer, only Lutheran father of the Saxon Thirty-niners who labored and now rests in Texas, timing it so that it appeared when our delegates met at Chicago in Centennial Convention. . . . Speaking of the Chicago meeting, those of us who attended the service in Soldier Field will be interested in the experience of the choirs of St. Peter's and the Sistine Chapel in Rome programed in the Field, Aug. 24. A reporter writing in the *Tribune* says: "The mid-afternoon heat was stultifying, the sun bored into the very brain, the audience of a few thousand looked pathetically small in the vast stadium. Worst of all, an amplifying system badgered by wind rendered futile the attempts of the choristers and their conductor. Nature stepped in. There were thunderclaps and lightning flashes, and the rain swept onto the field. Chicagoans and Romans streaked toward the passages under the stands." The choir — and it is a very fine choir — then gave its program in the catacomblike spaces under the grandstand. G.

God's Acre

Be still, O heart!
Beneath the sky
Our loved ones lie.
Beneath the grass so soft and green;
Beneath the outstretched arms of evergreen —
The Tree of Life.
Beneath the ever-changing skies;
Beneath the loving eyes
Of Him, who died for them,
Our loved ones lie.

Be comforted!
Above the mounds
Where loved ones lie
Are sun and moon and stars so bright;
God's angels in the realms of everlasting light;
And He who said: "Be not afraid!
Come unto Me and rest!
Sown as a seed in weakness. Raised in power.
Come, be forever blest.
I am the Resurrection and the Life.
Be comforted!
I watch above the sky
Where your loved ones lie."

Little Valley, N. Y. ELSIE B. SANDER

Uncle Joe's Corner

"Uncle, there is one matter on which I wish to hear your opinion. It is concerning the success of fortune-tellers, clairvoyants, and faith healers."

"My boy, I will give you that opinion in a very few words. My opinion is based upon the Word of God. All this hocus pocus which you have just mentioned is in one way or the other the devil's game to mislead and deceive poor mankind."

"Yes, Uncle, I know that, but at the university there are some young men who again and again mention cases in which the fortuneteller foretold the very facts as they came to pass, and they can also tell of wonderful cures."

"Charlie, I am surprised that young men of education still cling to some of this humbug. I thought the chief difficulty of the young men at the university consisted in clear, sharp reasoning against the marvels of religion. But now you tell me that many of them believe in all manner of silly superstitions."

"Well, Uncle, there are at the university many who insist that the only truth which they will accept is scientific truth, which is scientifically, positively proved to our senses. But there are always some who seem to cling to these superstitions, as you call them."

"What is their argument in favor of these follies? Intelligent men must have some argument."

"Their chief argument, Uncle, is 'results.' Faith, or prayer cure, has produced results, they say. The statements of the fortuneteller were true, and the prophecies of the necromancers actually came to pass."

"My boy, have you forgotten what the Lord Jesus foretold: 'There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect,' Matt. 24:24?"

"I am going to remember that passage and mention it to those who tell me of their wonderful results."

"My boy, that is the proper answer to offer to those who boast of results. But we can also quote to them what some of their own poets have said. Shakespeare, for instance, tells us: 'The instruments of darkness tell us truths, win us with honest trifles, to betray us in deepest consequence.'"

"Uncle, I am glad you quote that statement from *Macbeth*, because some of these young fellows set great store by what Shakespeare or some other prominent writer has said."

"In addition to Shakespeare you may quote to them what that prominent American, Oliver Wendell Holmes, wrote in his *Autocrat of the Breakfast Table:* 'The rottenest bank has some legal tender.' He quoted that especially against certain phrenologists who were very blatant in his time."

"Uncle, are these so-called marvelous results very often brought about by perfectly natural causes?"

"Of course, they are. Lord Bacon in his essay on 'Prophecies' calls attention to the fact that things often happen by chance, and whenever anyone has happened to foretell such an event, he will point to the 'truth' of his prophecy. But if he misses the mark, nothing more is said of it. That same procedure applies to those who explain dreams and to those who claim wonderful cures. Many an illness runs its course. The healing was not because of what was used, but perhaps even in spite of what was done."

"I thank you, Uncle, for telling me also of this statement. His reasoning is certainly logical and should convince one who is open to conviction."

"Remember, however, Charlie, that we Christians have not only the rational argumentation of the wise and great men of this world, we have God's Word, which condemns superstitions. That Word is decisive for us. Another thing to be remembered is this, that we are not obliged to prove that a so-called marvelous cure did not take place, that the diagnosis in the first place was false and that the cure was an imaginary cure of an imaginary disease."

"Uncle, Father also tells me that there are Satanic powers who can bring about results that we cannot fully explain."

(To be continued)

The Valparaiso University Church Music Seminar

Adhering to its purpose of providing opportunities for studying the musical heritage of the Lutheran Church and preserving it as a living force in public worship, the music department of Valparaiso University, Prof. Theodore Hoelty-Nickel, chairman, offered to about seventy-five church musicians, from August 25 to 28, a seminar characterized by high quality and good balance. The papers read exhibited careful scholarship, considered judgments, and love for the great treasures restored by Luther. The discussions revealed that the musicians of our Church are not mere amateurs, but serious practitioners of their sacred art.

Following the opening devotion and address by Professor Hoelty-Nickel, Paul Nettl, musicologist at Indiana University, showed anew that Martin Luther devoted much more time and thought to sacred music than is commonly supposed, and saw in it a most powerful vehicle for impressing the glorious truth of the Gospel upon the emotions of everyone. Prof. E. E. Foelber of the Fort Wayne Concordia set out the problem of creating suitable English translations for the great masterpieces of Lutheran choral music. Prof. Donald Ferguson, musicologist at the University of Minnesota, presented three brilliant lectures on the rise, decline, and present status of English church music. He ventured the opinion that the lack of unity among the theologians of England dampened the creative impulse among the church musicians. Dr. Hans Rosenwald, well-known musicologist and critic of Chicago, pointed out that musicology has already rendered the Church a great service in calling attention to the great heritage which is hers, and will continue to do much, as time goes on, to increase the Church's appreciation of what she possesses. Organist Carl Halter of Chicago made a plea for a renewed study of the best produced since the golden age of Lutheran music and urged that we not only retain the past, but also build upon it, lest our fortress become our prison. David Earle of St. Louis stressed the need of an adequate pianistic training as a prerequisite for the study of the organ. Carl E. Thrun of Detroit addressed the conference on the aims of the newly organized church music foundation, which will make available recorded music also for shut-ins. Dr. Jaroslav Pelikan, Valparaiso University, was in charge of the devotions. Dr. Edward Rechlin, New York, acted as the open forum discussions leader. Mrs. Paul

Nettl, pianist, offered a well-prepared program from the works of Bach and Schumann. The generous hospitality of the university authorities added much to the enjoyment of the seminar.

ELMER E. FOELBER
Fort Wayne, Ind.

Concordia Seminary Opens Its 110th School Year

On Wednesday morning, Sept. 17, Concordia Seminary opened its 110th year with appropriate exercises. A fine audience was in attendance. Dr. L. J. Sieck, president, addressed the assembly on Col. 3:16, emphasizing the importance for our time of the indwelling of the Word of God in the hearts of all believers, particularly of those who are preparing themselves for the office of the holy ministry. The liturgists were Drs. J. T. Mueller, W. G. Polack, and L. Spitz. Two new professors, recently called, who will begin lectures at once, were presented by the president to the student body. They are Professors O. E. Sohn and W. E. Buszin. Both will teach in the Practical Department; the former will lecture on pastoral theology and the latter on homiletics and liturgics. Dr. J. W. Behnken, President of Synod, was present. Mr. Martin Stellhorn served as organist.

In his announcements at the close of the exercises Dr. Sieck extended congratulations of the faculty and Board of Control to the following members of the faculty who are celebrating anniversaries of service in the Lord's work: Dr. J. H. C. Fritz, 50 years; Dr. Th. Graebner, 50 years; Dr. J. T. Mueller, 40 years; Dr. G. Schick, 40 years; and Dr. W. A. Maier, 30 years. He called attention to the unique feature that the first two men, who graduated together from this Seminary 50 years ago, were privileged to have served together on the faculty for many years, Dr. Graebner since 1913 and Dr. Fritz since 1920. Preparations are being made for a proper observance of this semicentennial.

The president also reported that the present student body has taken on a very cosmopolitan character, students being in attendance from our country and Canada, and from Europe, Asia, Australia, and South America. The enrollment is as follows:

	In Attendance	Not in Attendance
IV-Year	100	62
III-Year	125	65
II-Year	17	1
I-Year	120	—
Graduate Dept.	24	—
	386	128

Total, 514

W. G. P.

St. John's, Convoy, Ohio, Believes in Education

This church celebrated its hundredth anniversary in August. The church has a parish school taught since 1878 by the pastors. Nearly 70 per cent of the communicant members regularly attend the Senior Bible Class. The Walther League owns and maintains a spacious parish hall. St. John's has a membership of 193 souls. The Rev. J. H. Klausmeier is pastor

Memphis Acquires Educational Center

The new building of the Lutheran Co-operative School and Calvary Lutheran Church was dedicated to the glory of God and the welfare of mankind on the Twelfth Sunday after Trinity, Aug. 24, 1947.

The Rev. Karl Kurth, executive secretary of the Missionary Board of the Lutheran Synodical Conference preached the sermon. His topic was "The Value of a Soul." He pointed out that God gave His own Son, Jesus Christ, to redeem the souls of men, therefore Christian men and women are willing to give in order that Christian schools and churches may be established, in which the knowledge of salvation through faith in Christ may be brought to children and adults.

The Rev. Karl Kurth

The history of the Lutheran Co-operative School and of Calvary Lutheran Church is a record of such consecrated giving.

In 1943 Mr. C. H. Ahrens, a Lutheran layman of Pine Bluff, Ark., gave several thousand dollars in order that a Lutheran mission might be established among the 140,000 Negroes of Memphis. Two years later the small mission thus begun was given a wonderful opportunity. A self-supporting private grade school with 187 Negro children was offered to the Lutheran Church if the Church would provide a building. This school had been founded by Mrs. E. A. Nero Smith and operated by her for seventeen years. She turned to the Lutheran Church for

Missouri Synod College Enrollment, Sept. 15, 1947

PREPARATORY COLLEGES

	Total Enrollment	New Enrollment	Total Min. & T. T. Enrollment	Total Non-Min. Enrollment	Total Enrollment Last Year	Total Min. & T. T. Enrollment Last Year
Austin, Tex.	87	32	61	26	77	55
Bronxville, N. Y.	322	?	105	217	314	100
Concordia, Mo.	151	46	129	22	156	132
Edmonton, Canada		Not yet open				
Fort Wayne, Ind.	244	65	244	0	245	245
Milwaukee, Wis.	285	77	267	18	282	263
Oakland, Calif.	173	64	56	97	176	56
Portland, Oreg.	78	39	40	38	55	32
St. Paul, Minn.	269	84	188	81	273	178
Winfield, Kans.	409	176	155	254	395	152
Total, 1947—48	2,018	583	1,245	753		
Total, 1946—47					1,974	1,213

TEACHERS COLLEGES

	Total Enrollment	Total T. T. Enrollment	Total Enrollment Last Year	Total T. T. Enrollment Last Year
River Forest, Ill.	468	461	469	456
Seward, Nebr.	271	253	255	229
Total, 1947—48	739	714		
Total, 1946—47			724	685

MARTIN J. NEEB

help when she was given notice to vacate the rented quarters which the school had previously occupied.

To provide this building Mr. Ahrens added to his earlier gift. The Lutheran churches of Tennessee and of Arkansas gave several thousand dollars. Various churches of the Synodical Conference in Iowa, Minnesota, Illinois, Indiana, and Michigan contributed more.

Trusting in God and in the Christian generosity of our people the Missionary Board of the Lutheran Synodical Conference proceeded to build a combined school-church. The building has six classrooms, two of which form a church capable of seating 240 persons. The total cost of the building is approximately $40,000. Congregations of the Western District of the Missouri Synod are now making an effort to raise the $17,000 needed to complete this sum.

The enrollment of the school has increased to 213, and it is expected that it will be still larger this fall.

To God alone be the glory for the completion of this project. May His blessing continue to be with all who helped and are helping to pay for it, and may many blood-bought souls be won through the Word which will be preached and taught in this new building!

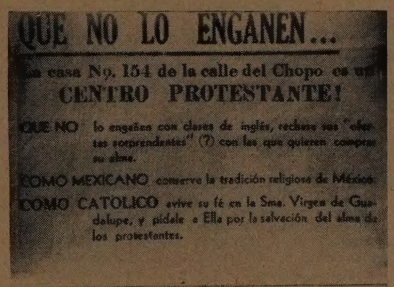
VERNON KOEPER

Memphis 6, Tenn.

A Mexican Poster

During the two months that I spent in Mexico City in preparation for my work here in Guatemala the outside walls of many houses throughout the Colonia de Sta. Maria, where our work is located, were plastered with a 7×10-inch poster, of which I made a photographic copy. In free translation it reads: "THAT THEY DO NOT DECEIVE YOU . . . the house no 154 on Chopo street [the home of Pastor Lazos] is a Protestant Center. THAT THEY do not deceive you with classes in English, reject their 'surprising offers' [?] with which they wish to buy your soul. AS A MEXICAN preserve the religious tradition of Mexico. AS A CATHOLIC revive your faith in the most holy Virgin of Guadalupe, and beg her for the salvation of the souls of the protestants."

This is a sample of the lively propaganda program that has been aimed against the Lutheran work in the Mexican capital. In the home of Pastor Lazos, classes have been conducted for those in the neighborhood who desired to learn English. This was done and is being done at a very nominal fee as a public service, which also helps to free people of any prejudice that they might harbor for our work. But at no time has instruction in religion or even the subject of religion been injected into the English classes. The classes themselves are taught, not by Pastor Lazos, but by his wife and members of his congregation, further insurance against the Roman charge of unfair proselytizing.


QUE NO LO ENGANEN...
la casa No. 154 de la calle del Chopo es un
CENTRO PROTESTANTE!
QUE NO lo engañen con clases de inglés, rechacen sus "ofertas sorprendentes" (?) con las que quieren comprar su alma.
COMO MEXICANO conserve la tradición religiosa de México
COMO CATOLICO avive su fé en la Sma. Virgen de Guadalupe, y pídale a Ella por la salvación del alma de los protestantes.

Rome Strikes Back at Our Mexican Mission

However, the hierarchy realizes that once the fear or hatred which has been sown in the hearts of the people through the years has been neutralized by such contact, Rome will have no defense; hence their eagerness to frighten people away from 154 Chopo Street with such posters, which is only one of many that has appeared in Mexico in recent years.

Excelsior is one of the largest dailies published in Mexico City. Its issue of June 23, 1947, contained the following front-page item,* of which the Rev. A. Melendez has supplied the translation:

The English Language Is Being Used as Bait by the Protestants

But the Catholic Church Is on the Lookout and Is Warning Its People

In order to counteract the increasing activity of the Protestants, the Mexican Catholic clergy has raised its voice warning the Catholics of the Federal District not to fall for the campaign being waged by the Protestants in order to gain converts to their cult under the name of Lutheran, Evangelical, Reformed, or Anabaptist.

With the purpose of pushing their penetration into the Mexican family, Protestant propagandists are using all available means and all the vast economic resources at their disposal. Yesterday, from the pulpit of the Church of the Josephites, located on Santa María la Ribera Street, one of the priests denounced the activity of an important Protestant center on Chopo Street.† This place appears camouflaged as an academy for the teaching of English and in which classes in that language are being offered at a ridiculous monthly rate. Actually the "teachers" are Protestant ministers, who are thus trying to introduce their Protestant doctrines.

The priest who made the above denunciation exhorted all the faithful not to be deceived and announced that the Catholic Church itself was already establishing various schools for the teaching of English at a much lower rate.

ROBERT F. GUSSICK

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

Chaplain Martin L. Cook (died May 29, 1947), born on March 19, 1904, at Springdale, Ark., attended the parochial school at Waterville, Kans., was graduated from St. John's College, Winfield, 1922, and from Concordia Seminary, St. Louis, 1927. Ordained that year at Albee-Revillo, S. Dak., he served the following congregations before entering the Army chaplaincy: Albee and Revillo, S. Dak.; Excelsior, Minn.; London, Ark.; Chaffee and Sikeston, Mo. On Nov. 8, 1938, he was appointed to the chaplaincy, Army of the United States, and was ordered to active duty on April 4, 1941. From then until his

* Original on file in the editorial office.

† A reference to our Missouri Synod mission in Mexico City, Rev. C. Lazos, pastor.

Lutheran Co-operative School at Memphis, Tenn., Dedicated Aug. 24

death he was stationed at the following places: Fort Lewis, Wash.; Wilmington, Calif.; North Camp Hood, Tex.; Europe; Fort Leavenworth, Kans.; Fort Riley, Kans.; and Korea.

On May 29, while flying to Japan, he was killed in an air crash over Tokyo. He was attached to the 63d Infantry Regiment stationed on the west coast of Korea when the fatal accident occurred.

The chaplain is mourned by his wife, Ruth, and five children, of whom Victor entered Concordia Seminary, St. Louis, Mo., this fall.

The deceased's remains were brought back to this country under escort and were accorded full military burial in the Fort Leavenworth, Kans., cemetery on July 29, 1947. Former Chaplain Louis W. Wickham officiated. The Armed Services Commission was represented by the Rev. Paul Mehl.

PAUL MEHL

The Rev. John Henry Kleimann, em. (died Sept. 6, 1947) was born at Bear Creek, Ind., Nov. 19, 1860. He graduated from Concordia Seminary, Springfield, Ill., in 1892, after one and one half years of supply work in Wisconsin and Michigan. His first call was to Alexander and Avilla, Ark., where he served from 1892 till 1904. While he was pastor here, he also conducted services in various other towns in the State of Arkansas. In 1904 he accepted the call to St. John's, Stuttgart, Ark., where he labored until his retirement in 1925. He taught the Christian day school during his entire ministry at St. John's. After his retirement from the active ministry he served at Redeemer Lutheran Church, Memphis, Tenn., as vacancy pastor, and at Zion, Ulm, Ark., as vacancy pastor. On Jan. 23, 1895, he married Clara Gensley of Collegeville, Ark. To this union 9 children were born, all of whom save one, with his widow, survive him. He departed this life on Saturday, Sept. 6, at the age of 86 years, 9 months, and 18 days. Funeral services were held in St. John's Lutheran Church, Stuttgart, Ark., his pastor, the undersigned, preaching on Ps. 16:6. The Rev. O. W. Faszholz served as liturgist. His mortal remains were laid to rest in Collegeville Cemetery, near Alexander, Ark.

ERNEST A. BROCKMANN

The Rev. Emil Frank Wachholz, born June 27, 1885, at Stockton, Minn., died Sept. 9, 1947, at Rochester, was buried Sept. 12 at Waseca, Minn., by the undersigned. He graduated from Concordia College, St. Paul, in 1908 and from Concordia Seminary, St. Louis, in 1911. He served at North Branch, Minn., for 12 years, and Trinity Congregation of Wilton Twp., Waseca, for 24 years.

He was married in July, 1911, to Miss Hulda Micko of St. Paul. This union was blessed with a daughter and a son. The latter preceded him in death in 1935. The deceased is survived by his wife, daughter, one grandson, three brothers, and five sisters.

Funeral services were held at Trinity Church of Wilton Twp. The undersigned, an intimate friend of the departed brother, conducted the altar service and read the committal. The Rev. H. Burgdorf of Morristown preached the sermon on Phil 1:21; Visitor C. Gundermann of Waldorf spoke in behalf of the circuit.

The Rev. H. Brauer, hospital chaplain, held the service at the home. Six brother pastors carried his mortal remains to the last resting place in Woodville Cemetery, Waseca, Minn.

BERTHOLD HEIN

Teacher Charles F. Reuss was born in Buffalo, N. Y., on Feb. 21, 1892, and died in Richmond, Va., on Aug. 16. He was a graduate of our teachers' seminary at Addison. After serving St. Matthew's School at Philadelphia for several years he came to Richmond where he served as principal of the school from 1915 to 1930. He then accepted an accounting position. Two years ago he suffered a stroke of paralysis, and since that time he was confined to his bed. His death is mourned by his wife Marie, nee Kick, two sons, four daughters, his aged father, a number of brothers and sisters, and seven grandchildren.

O. A. SAUER

DEATH NOTICE

The Rev. J. H. Witte of Bay City, Mich., died on Sept. 18.

W. G. P.

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Studies in the Letters of St. Paul. A manual for Bible classes, edited by the Walther League Committee on Bible Study. Walther League, 875 N. Dearborn, Chicago. 30 cents; with Leader's Handbook, 50 cents. Special prices for quantities.

The subtitle of this handbook reads: "A Course in Christian Fundamentals." It contains 22 passages of medium length taken from the Letters of St. Paul, at least one from each Epistle, and arranged as a review of Christian doctrine, touching upon all the great teachings of Christianity. Each section is supplied with topics for discussion and with an appropriate hymn. Both the interpretation, which makes up the greater part of the booklet, and the discussion material are related to the present age and, considering the size of the booklet, are very rich in material for the better understanding of doctrine and the building up of Christian character.

G.

Miscellaneous

Dedications

Dearborn, Mich. The new organ of Redeemer Congregation (Robert Bannon), 14. Sun. p. Tr., Sept. 7.

Michigan City, Ind. The new Hammond organ of Immanuel Congregation (P. L. Kretzmann), 15. Sun. p. Tr., Sept. 14.

Stryker, Ohio. The new pipe organ of St. John's Congregation (A. C. Hahn), 13. Sun. p. Tr., Aug. 31.

Wilcox, Nebr. The enlarged and renovated church of St. John's Congregation (Theo. J. Vogel), 13. Sun. p. Tr., Aug. 31.

Cornerstone Laying

Chicago, Ill. Bethany Congregation (Paul Roeder) laid the cornerstone for a new church, 7. Sun. p. Tr., July 20.

Hoxie, Kans. Immanuel Congregation (M. A. Pulmann) laid the cornerstone for a new church, 14. Sun. p. Tr., Sept. 7.

Anniversary

Strasburg, Ill. Grace Congregation (A. O. Meyer), the 50th, 9. Sun. p. Tr., Aug. 3.

Pastors': Conference Meetings

Puget Sound, Oct. 14—16, Hotel Morck, Aberdeen, Wash. Announcements to Rev. E. Muhly, Aberdeen, Wash. — R. A. FRANTZ, *Sec.*

Pastors' and Teachers':

Northern Ohio, Oct. 29 (9:00 A. M.), 30, Pilgrim, Detroit, and Manor Park, Lakewood. Communion address: H. Weidner (A. H. Jahsmann). Sermon: O. Stolzenberg (R. Mennen). Papers: Christian Education and Its Relationship to Justification and Sanctification: Supt. A. C. Stellhorn. Dangers to Religious Freedom: Rev. E. E. Peters. Requests for housing to host pastor, K. H. Ehlers. — HAROLD BACON, *Sec.*

Southern Indiana and Ohio Pastors' and Teachers', Oct. 22 (10:30 A. M.)—24, Trinity and Redeemer Churches, Evansville, Ind., host congregations; Pastors W. C. Brauer and Alf. Winter. Eph. 2:10 ff.: N. G. Schumm. Health of Teachers: C. R. Nennert. Psychotherapy: O. E. Graebner. Distinguishing Law and Gospel: W. Barth. The Divinity of the Call as It Applies to (1) Pastors; (2) Teachers — men and women: J. Th. Destinon. The Relation of Church Boards to the Ministry: R. Guelzow. — E. H. ZIMMERMANN, *Sec.*

Election Results

Prof. L. C. Wuerffel of Seward, Nebr., was elected as Dean of Concordia Seminary, St. Louis, Mo. The College of Electors met Sept. 3. — VICTOR MENNICKE, *Secretary pro tem., College of Electors.*

Rev. Curtis C. Stephan, M. A., Bloomington, Ind., was elected to the chair of History and Social Studies at St. Paul's College, Concordia, Mo., in a meeting of the Board of Electors on Sept. 10. — O. G. TIEMANN, *Secretary, Board of Control.*

Call for Nominations

For Springfield Seminary

At the recent Centennial Convention, Synod granted an additional Professorship at the Springfield Seminary. Pursuant to this action of Synod the Board of Control of the Seminary herewith requests the congregations of Synod to nominate suitable candidates.

The man to be called will be expected to head the Department of Education; direct and supervise Practice Teaching; and teach the following Subjects: Methods; History of Education; Psychology; Bible and Catechism.

The following information should accompany the nominations: age; years of service; pastoral and educational experience; other qualifications, e. g., personality, leadership qualities, particular attainments in the field of scholarship.

Nominations must reach the address of the undersigned within four (4) weeks of the date of publication of this notice. — THE BOARD OF CONTROL, Concordia Theological Seminary, Springfield, Ill.; B. H. SELCKE, D. D., *Secretary.*

Sept. 19, 1947

Proposed Change in Name of Synod

The recent convention of our Synod, assembled in Chicago, Ill., July 20—29, resolved to propose to our congregations a change in Article I of our Synodical Constitution. Article I now reads: "The name of the Synod organized under this Constitution shall be: THE EVANGELICAL LUTHERAN SYNOD OF MISSOURI, OHIO, AND OTHER STATES." The change proposed by the convention reads: "The name of the Synod organized under this Constitution shall be: THE LUTHERAN CHURCH — MISSOURI SYNOD." This proposal was voted by the convention with the required two-thirds majority.

According to Article XIV this proposed change must now "be submitted to the congregations of Synod by means of three announcements in the official synodical organs within three months after the close of the convention."

Article XIV also states: "Unless one third of the congregations in voting membership in Synod files a vote of dissent with the Secretary of Synod within a period of six months following the date of the final official publication, such amendment shall become effective at such time."

The proposed change of Article I (the change in the name of Synod) is herewith presented to all congregations. Congregations in agreement with the name proposed by the recent convention *need not report.* However, any congregation not satisfied with the name proposed *may file its vote of dissent* with the Secretary of Synod, Dr. M. F. Kretzmann, 309 South Oak St., Kendallville, Indiana, within the time limit mentioned above. — J. W. BEHNKEN, *President of Synod.*

Our Midwest Institutional Workers' Conference

will be held Oct. 21 (9:30 A.M.), 22, at St. John's Lutheran Church (Dr. P. E. Kretzmann, pastor), Forest Park, Ill. Meals and night's lodgings will be provided. You are urged to notify the local pastor of your intended presence or absence. Essays: Regaining the Wayward; The Pastor with Patients *in Extremis;* The Efficient Missionary in Mental Institutions; Chaplaincy in Veterans' Hospitals; The A B C in Psychiatry; Clinical Training; Co-operating with Lutheran Bodies in Externals; Law and Gospel (continued). — A. A. FENNER, *Secretary.*

Announcements

Pastor E. T. Schmidtke of Decatur, Ind., has been appointed Visitor of Circuit A to succeed Pastor H. J. A. Bouman, who has been elected to the Synodical Board of Appeals. — J. H. MEYER, *President, Central District.*

Pastor E. F. Dohrmann, R. 3, Adair, Iowa, has been appointed Visitor of the Des Moines Circuit in place of Pastor Kurt Daib, who is now a member of the Board of Appeals of Synod.

Pastor A. F. Boehnke, R. 3, Fort Dodge, Iowa, has been appointed Visitor of the Fort Dodge Circuit in place of Pastor W. C. H. Schaefer, who is again teaching in the school of his congregation, as no help was available. — THEO. HOEMANN, *President of Iowa-West District.*

Adair, Iowa, Sept. 17, 1947

Pastor W. G. Brockopp of Glidden, Wis., has been appointed Visitor of Circuit 13 to succeed Pastor P. Schedler, who accepted a call into another circuit of the District. — W. L. KOHN, *President, North Wisconsin District.*

Rev. Harold M. Allison, Chaplain U. S. Army 1941—1946 and formerly affiliated with the E. L. C. (Norw.), has applied for a colloquy and admission into the clergy of our Synod. — WALTER F. TROEGER, *President, Southern California District.*

Santa Monica, Calif., Sept. 16, 1947

Wanted

Any congregation having pews to dispose of will please correspond with St. Paul's Lutheran Church, Texhoma, Okla., REV. CH. KETURAKAT, *pastor.*

Congregation willing to sell or to donate Communion ware to my congregation will please communicate with me at 621 S. Main St., Pasadena, Tex. — A. J. SCHAUER, *pastor.*

A *doctor* of medicine to locate in Hop Bottom, Pa., a small community with large rural trade in Northeastern Pennsylvania midway between Scranton, Pa., and Binghamton, N. Y. House, a few doors from Missouri Synod Lutheran Church, now available. Address inquiries to REV. E. KOLBE, Hop Bottom, Pa.

Available

For small fraction of cost slightly used silk Church and American flags with stands for use in church or hall. By REV. L. J. SCHWARTZKOPF, 1443 E. 60th St., Chicago 37, Ill.

To any congregation willing to pay crating and express charges: A 36-inch black crucifix with white corpus and a pair of 21-inch gold-plated candlesticks. — REV. HAROLD W. WUEBBEN, Box 206, Glenwood City, Wis.

50 almost new word-edition (without tunes) copies of *Sunday School Hymnal* (as listed in Concordia Publishing House Catalog, p. 47). For information and price write MR. GILBERT E. BAUERKEMPER, 506 Hohl St., Houston 8, Tex.

Changes of Address

Pastors

Angle, Chaplain J. S., Federal Correctional Institution, Englewood, Colo.
Barth, Karl, 4671 Venus, New Orleans, La.
Baepler, Walter J., Box 131, Barnum, Minn.
Bentrup, Waldo W., Buffalo, Okla.
Bertermann, Dr. Eugene R., 1514 Azalea, Webster Groves 19, Mo.
Broeske, D. E., Natoma, Kans.
Brommer, William F., *c. r. m.,* 5225A Sutherland Ave., St. Louis 9, Mo.
Brutlag, Allen H., 309 N. Shelby, Salem, Ill.
Buszin, Prof. Walter E., 6236 Alamo Ave., St. Louis 5, Mo.
Crook, Norris C., 2104 S. 11th St., Council Bluffs, Iowa
Czamanske, W. M., 605 Erie Ave., Sheboygan, Wis.
De Laney, Theo., 2105 Wilson St., Austin, Tex.
Egolf, Ralph C., 1128 S. Fifth St., Waco, Tex.
Ehlers, Robert B., Bellaire, Tex.
Fitz, Edwin V., 13094 Wilshire Ave., Detroit 5, Mich.
Fleischer, W. C., *c. r. m.,* 1125 W. Fourth St., Pomona, Calif.
Frank, Victor C., Blue Hill, Nebr.
Freiburger, E. A., Lyons, Nebr.
Frey, Paul, Ponca, Nebr.
Gade, Dwain M., 2635 Simon St., Armada, Mich.
Gerike, E. L., R. 5, Deppe Lane, East St. Louis, Ill.
Gerken, Francis H., R. 3, McCook, Nebr.
Gnuse, W. W., Lakeview, Mich.
Griesse, Theodore, Fonda, Iowa
Growcock, Prof. Fred, 2340 Avenida Washington Pte., Monterrey, N. L., Mexico
Guebert, Paul N., Prince George, B. C., Can.
Harms, Robert W. F., 306 S. Washington, Lebanon, Mo.
Heilman, Carl W., 714 E St., Ardmore, Okla.
Heumann, Arnold H., 18 W. Burdick St., Oxford, Mich.
Hoeh, Karl, *em.,* 1386 N. Berry Rd., St. Louis 19, Mo.
Huxhold, Harry N., Darien, Wis.
Juengel, O. W., Litchfield, Nebr.
Kennell, W. G., R. 3, Box 124, Pensacola, Fla.
Keturakat, Charles W., Texhoma, Okla.
Kohlmeier, Waldemar H., Box 36, Babbitt, Nev.
Kollmeyer, Arthur, Texas City, Tex.
Kollmeyer, Glen C., Gen. Delivery, Odessa, Tex.
Krekeler, Carl H., 360 McIntyre Court, Valparaiso, Ind.
Krueger, A. H., Box 97, Rushville, Nebr.
Krueger, Harvey A., 1118 S. Waldron Rd., Fort Smith, Ark.
Krug, E. O., 21 W. Maple St., Wabash, Ind.
Laatz, Willard, Cooperstown, N. Dak.
Lammers, Richard, 913 N. 14th St., Fort Dodge, Iowa
Lehne, E., *em.,* 3324 Lake Johanna Blvd., St. Paul 8, Minn.
Lindemann, Fred H., 217—30 Peck Ave., Queens Village 8, N. Y.
Luecke, O. William, Jr., 2901 S. 20th St., Omaha, Nebr.
Maassel, Paul, Sarles, N. Dak.
Marquardt, Elvin H., Room 816, 1819 Broadway, New York 23, N. Y.
Meinzen, W. C., *em.,* 2809 S. Hanna St., Fort Wayne 5, Ind.
Meske, Samuel, Halliday, N. Dak.
Meyer, H. F., 1727 Kipling, Houston, Tex.
Mirly, H. H., 204 West Spruce, Gillespie, Ill.
Mueller, Kurt H., 301 Dakota S. E., Staples, Minn.
Nickel, Julius, *em.,* 707 College St., Winfield, Kans.
Oswald, Arthur A., R. 2, La Valle, Wis.
Pederson, T., Box 25, Akron, Colo.
Priebe, Weldon L., Ogema, Minn.
Raabe, Bernard O., Spencer, Nebr.
Rohe, Herbert W., 513 Roslyn Place, Pittsburgh 6, Pa.
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ANSWERING THEIR PRAYERS

Within the past years many members of our Church have made possible a relief program in Europe which has saved the lives of tens of thousands of people and, what is more important, helped to re-kindle the dying flame of a faith in a God that does care. Through its labors of love the Missouri Synod has become one of the most prayed-for church bodies in the world.

From January 1 to September 18, 1947, the relief office of Synod has shipped 101,000 food packages, 28,000 clothing packages, 65,000 packages of garden seeds, 25,000 devotional books, 47,000 Catechisms, 9,000 Walther's *Law and Gospel*, 5,000 Pieper's *Dogmatics*, 172,000 tracts. In addition to this, thousands of other items have been sent, wherewith suffering humanity has been helped.

Yet, despite the unprecedented relief efforts of our Church, as well as other relief agencies, all indications are that Europe will experience this year the worst winter since the war. For that reason the Centennial Convention in Chicago, after hearing the eye-witness accounts of Chaplain Martin Poch, Dr. Walter A. Maier, Dr. Carl S. Mundinger, and Mr. Louis P. Lochner, designated the sum of $2,500,000 for 1947—48 relief work.

With this amount our Church is again extending the hand of Christian fellowship to alleviate the plight of destitute peoples. Our Church is not limiting its horizons merely to parish, church, or country, but is reaching across the sea to answer the prayerful appeals of sick, forlorn mankind.

ANSWER THEIR PRAYERS *with* $7.50 Units

In order to supply sufficient relief for Europe's needy, a "Units for Europe" plan is presented to all our members. This plan is computed on the basis of units, $7.50 making one unit. A unit (or units) can be supplied by individuals, by organizations within the congregation, or by the congregation itself. Everyone is urged to subscribe to as many of these $7.50 units as possible, so that the needed funds may be realized.

Every $7.50 unit will contribute *to all six phases* of our Church's relief work in that it

1. Purchases one eleven-pound food package for one of the 60,000 European families which our Synod has adopted;
2. Contributes toward medicines such as penicillin, codliver oil, and insulin;
3. Furnishes twenty well-balanced and nourishing meals to one needy child in Europe;
4. Provides for the postage of an eleven-pound clothing package for one of the thousands of family names in the Emergency Planning Council's files;
5. Gives towards the maintenance of the many orphanages and children's homes under Synod's supervision;
6. Sends religious literature such as Bibles and Catechisms and other spiritual aid.

The ingathering of all $7.50 units is to be set into effect as soon as possible. The plan will have been introduced into our congregations by the first week of October, and it is hoped that by/or on Thanksgiving Day, 1947, every congregation may have solicited its members for as many units as resources permit.

Address all inquiries to:
Emergency Planning Council
3558 South Jefferson Avenue
ST. LOUIS 18, MISSOURI